

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا
I am the city of knowledge and Ali is its gate.

The Short History of Fourth Caliph ALI AL MURTAZA

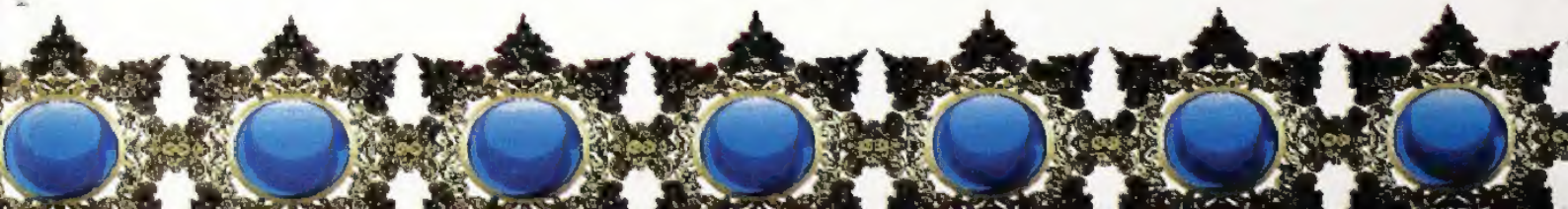
رَضِيَ اللَّهُ عَنْهُ



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3
4
5
6
7
8
9
10
11
12

1
2
3
4
5
6
7
8
9
10
11
12

The Short History of 4th Caliph

ALI UL MURTAZA رضی اللہ عنہ

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Published by:

Romail House of Publications

Composed by

Matrix Composers

Project Coordinator

Adil Hussain Mughal

Eddition

October 2013

Printed by:

Faiz ul Islam Printing Press

297-64

I 8 A

313046

Rs. 220/-

It is our humble request to the readers that desite our all efforts if there is a chance of any mistake or defect then inform us, for that in the next eddition we would avoid that sort of saultiness.

ROMAIL HOUSE OF PUBLICATIONS

Iqbal Market, Iqbal Road, Committee Chowk,
Rawalpindi. Tel: 051-5551519

Distributer

Ashraf Book Agency

Iqbal Market, Iqbal Road, Committee Chowk,
Rawalpindi. Tel: 051-5531610

DATA ENTERED

Ks: 220/

01-09-2014
Khan book comp.

An old man was busy in worship of God in desert, a traveler was going to Kufa, when he passed the old man, he sat beside him and asked, "Old man, I am hungry, please give me something to eat." The old man said "Sure, why not?" And he offered him some dry pieces of bread. The traveler said on seeing this that he could not eat those dry pieces of bread. Then the old man advised him to go to the city and get the fresh food which is available free from a particular place. And then he started his worship again, so the passenger got up and left for the city. When he entered into Kufa, he asked about the street address where free food was offered and reached there at last. He saw that people were enjoying a variety of foods, and two handsome young men were busy in serving the meal. He also asked them to give him something to eat; they offered him a seat with respect and provided him with a variety of foods. He gobbled

enough and packed the leftover in a piece of cloth. When the two young men saw, they asked that what he was doing. He said that there was an old man worshiping God outside the city, and he had nothing to eat except some dried pieces, so he wanted to offer him some food when he would return. On listening to this both young men smiled and said, "If he wanted to give to that old man then forget, because that charity-house belonged to him and they were his sons, Hassan رضي الله عنه and Hussain رضي الله عنه."



Nazar Bin Mansoor came to Hazrat Ali رضي الله عنه. He saw a piece of dried bread and sour milk on the dinning table. The milk was so sour that he was not able to drink it, so he asked with respect, "Why did he use to eat food like this?" Hazrat Ali رضي الله عنه said that the Holy Prophet ﷺ used to eat more dried food than that and used to wear very simple dress. If he does not act like him, he is afraid that he will not meet with the Holy Prophet ﷺ.



Once Hazrat Ali's ﷺ armour was lost, he saw it with a Christian. He took him to the court, this incident occurred during his period and the judge was appointed by him. After reaching to the court, he presented his case as an ordinary citizen, that the armour was his property. The judge asked the Christian about his claim, "What do you say about it?" Christian said it was his. The court asked Hazrat Ali ﷺ that if he had any prove. Hazrat Ali ﷺ said that his eyewitnesses were his sons. The judge said that the witness of sons was not acceptable in the court. Hazrat Ali ﷺ said that his slave was also his witness. The judge said the witness of the slave was also not acceptable. Hazrat Ali ﷺ said that he did not have any other witness. On listening to this the judge pronounced verdict in favour of the Christian. Therefore Christian took the armour and went away. Hazrat Ali ﷺ was shocked, but he could not do anything. However, after some walking a few steps, the Christian came back and said, "He confirms that the Holy Prophet ﷺ used to announce such judgments in the same way. A Caliph brought him in the court of which the judge was appointed by him (caliph) and the decision went against him. Now I witness that there is no

one to worship except God, and Mohammad (صلى الله عليه وسلم) is pious man and Prophet of God and this armour is not mine but belonged to Hazrat Ali عليه السلام. I was travelling with a contingent which was going to Safeen, and I theft the armour on way from a camel's back." On listening to this Hazrat Ali عليه السلام said that since you have embraced Islam, so from now this armour is yours.

Prior to the caliphate, Hazrat Ali عليه السلام rendered tremendous sacrifices throughout his life even in his childhood. When dear Prophet صلى الله عليه وسلم announced his Prophet-hood and the infidels of Mecca started opposing him, so the Holy Prophet صلى الله عليه وسلم decided to gather all the chieftains to offer them the teachings of Islam. He assigned Hazrat Ali عليه السلام for the arrangements of the party. Hazrat Ali عليه السلام managed it in a smooth way. When the elders of Quresh got together, they were offered with the teachings of Islam. At that time Hazrat Ali عليه السلام was 14 years old. There were 40 guests in the feast, and among them were Hazrat Hamza عليه السلام, Hazrat Abas عليه السلام, Abulehb and Abu Talib. When people finished their meal, the Holy Prophet صلى الله عليه وسلم stood and said, "Swear upon God, I am offering you the best thing of the world, tell me who will come support me?" No

one replied and everyone was silent except Hazrat Ali ﷺ who said loudly, "Although I am very young, I have sore eyes, and my legs are thin, yet I will stand by you. I will be yours hand." The Holy Prophet ﷺ asked him to sit and addressed the people yet again but nobody replied. Again Hazrat Ali ﷺ stood and repeated the same assurance as said before. The Holy Prophet ﷺ again asked him to sit, even at third time nobody replied, but Hazrat Ali ﷺ stood. Then Prophet ﷺ said, "You are my brother and heir."



In the battle of Badar when three infidels came into the battleground and challenged, the Holy Prophet ﷺ send two young men of Madina but the enemy said, "Oh Mohammad (ﷺ), send someone who matches us." Now Holy Prophet ﷺ called three of his relatives, Hazrat Hamza ﷺ, Hazrat Ali ﷺ, and Hazrat Obada ﷺ. Hazrat Ali ﷺ killed his opponent Walid with one hit, then helped at once Obeda and killed Sheba. And when battle started the 'Lion of God' destroyed the ranks of the enemy.



In the battle of Ohad, when Muslims were dispersed, the enemy attacked on the Holy Prophet صلى الله عليه وسلم, but Hazrat Masab bin Umair رضي الله عنه stopped them from reaching to the Prophet صلى الله عليه وسلم and died in the stiff fighting. After that Hazrat Ali رضي الله عنه took the flag in his hand and gathered with other companions around the Prophet صلى الله عليه وسلم and fought with bravery. Meanwhile a tribal chief of the enemy, Saeed bin Abi Talha challenged for fight, Hazrat Ali رضي الله عنه moved forward and killed him with one blow.



In the battle of Khandaq, a tribal chief of the enemy challenged Muslims to fight a duel; Hazrat Ali رضي الله عنه volunteered himself to fight. But the enemy asked to send someone else because he did not want to kill Hazrat Ali رضي الله عنه. However, Hazrat Ali رضي الله عنه replied that he wanted to kill him. On listening to this the enemy enraged and moved ahead. The duel took place for some time, and then Hazrat Ali رضي الله عنه killed his enemy Abdoo.



At Khyber when nobody could conquer the fort of Khyber, task was assigned to Hazrat Ali ﷺ. The tribal leader of the Khyber came to fight with Hazrat Ali ﷺ, he was reciting some poetry, but Hazrat Ali ﷺ killed him with one stroke and root out the door with the power of his own hands.



A man was brought to Hazrat Ali ﷺ on charges of theft and two witnesses were also present there. Hazrat Ali ﷺ threatened those witnesses to give severe punishment if they found liar. After that Hazrat Ali ﷺ engaged in some other work, both men took advantage and ran-away. Hazrat Ali ﷺ found him innocent and set him free.



Once some oranges were brought there to distribute among the Muslims, but Hazrat Hassan ﷺ and Hussain ﷺ took one each before the distribution. When Hazrat Ali ﷺ saw this, he snatched the oranges from them and distributed among the people.



Once material goods were brought from Isfahaan and there was a piece of bread also. Hazrat Ali عليه السلام made seven shares of the bread and distributed in the people and public treasury got empty. Then he moped there and offered two rakaat prayers, so that it would be witness on the Day of Judgment.



Hazrat Ali عليه السلام made Kofa his capital and when he reached there he did not stay in a palace of the ruler, but stayed in a ground and said, "Omar bin Al Khitaab always saw these palaces with disgust, so I don't need it and ground was enough for me."



Hazrat Ali عليه السلام remained with the Holy Prophet صلى الله عليه وسلم for about 25 years since his childhood. There was no sign of worldly luxury at the Holy Prophet's صلى الله عليه وسلم house.

When he was married with Hazrat Fatima عليها السلام, he received a dowry a bed, a bed-sheet and a leather leather-bag of water, and two mill stones. Then he

shifted to another house with those things. For the wedding dinner, he had only armour, so he sold it and bought some edibles like dates, wheat bread, cheese, and curry. It was delicious meal of that time. Hazrat Asmaؓ said that no better wedding dinner was offered ever in those days.



Whatever Hazrat Fatimaؓ brought with her was not added up with even one item. She used to grind mills by herself and her palm got wounds, she had only one shawl to cover herself, and that was too short to cover the whole body from head to feet. Sometime she did not cook even for weeks, if they were starving, then they tied stones with their bellies.



Once upon a time Hazrat Aliؓ went in search of job. There was a neighborhood named Awali near Madina, where an old woman wanted to irrigate her crop. He went to her and made a deal for the wage and started to pull out water from the well.

His both hands got sores due to overwork, and he was paid with a fistful of dates only. He took dates to the Mohammad (PBUH) and narrated the account. The Prophet ﷺ was pleased and shared with him the dates.



After assuming the charge of the caliphate, he did not change his life style, and he used to wear very simple dress and eat dried and unsavory food and consider it a great blessing for him. Once Abdullah bin Zareer was with him at the meal, when he saw very simple food he asked, "Caliph, do not you like white meat?" In reply Hazrat Ali عليه السلام said, "Abdullah, the Muslims' caliph is authorized to have only two bowls; one for him and family and the other for the people of God."



Hazrat Ali عليه السلام never appointed watchman or a guard at his door. He was so generous that sometime remained hungry many times. Once he was addressing from the pulpit, "Who want to buy my

sword. By God, I would never sell my sword, if I had a trousers." A man stood up and offered him loan the price of the trousers.



There was no maid at his house. Once his wife Hazrat Fatima عليها السلام went to the Holy Prophet صلى الله عليه وسلم but he was not present, so she came back and fall asleep. After some time the Holy Prophet صلى الله عليه وسلم came to visit her. Then she said, "Dad, would you provide me a maid for the house chores?" The Holy Prophet صلى الله عليه وسلم asked her why he should not tell her something which would be more beneficial for her than the maid. Then he told her to recite 33 times Subhan-Allah, 33 times Alhamdo-lillah, and 34 times Allah-ho-Akbar. Hazrat Ali عليه السلام told ever-since the Holy Prophet صلى الله عليه وسلم told them they never forget to recite these holy words.



It was third day of hunger at his house; Hazrat Ali عليه السلام went in search of some job to earn something. He watered the garden of a man the

whole night and brought home whatever earning he got. He ordered to cook Hareera, an Arabian food from the third share of his entire ration. Suddenly a poor asked for food, Hazrat Ali رضي الله عنه gave him all. Then he ordered to cook from the second share, and when it was cooked, an orphan came and asked for something to eat, Hazrat Ali رضي الله عنه gave him that meal. So much so that he gave the last share to an infidel after cooking. Thus he remained hungry after labouring the whole night.



Once the Holy Prophet صلى الله عليه وسلم was searching him and when found him he was sleeping in the mosque on the floor. And he was uncovered from the back, the Holy Prophet صلى الله عليه وسلم saw dust on his body, Holy Prophet صلى الله عليه وسلم liked the simplicity of Hazrat Ali رضي الله عنه. He cleaned his (Ali's) body with his own hands and then said with love, "Oh man of soil, now get up." Hazrat Ali رضي الله عنه liked his new title and whenever anyone called him the man of soil, he used to be very pleased. When people used to come to see him, they always found him doing his work with his own hands.



Some people went to the Prophet صلى الله عليه وسلم and complained about Hazrat Ali رضي الله عنه. The Prophet صلى الله عليه وسلم addressed them, "People do not complain about Hazrat Ali رضي الله عنه, because he is very strict about Allah and His path."



Hazrat Ameer Ma'awia رضي الله عنه asked Zarrar Asadi to tell him qualities of Hazrat Ali رضي الله عنه (after his martyrdom). He said, "Please pardon me." But Hazrat Ma'awia رضي الله عنه asked him again, then he said, "Ok listen, he was full of courage; he was very strong; always remained decisive; always decided with justice; he was really a learned man; he was genius; he hated world beauty; he liked darkness of night; he was a great thinker; he used to cry; he always liked simple food and dress; he used to live with us like us; when we asked some question he replied; when we requested him to wait he waited; he came closed to us and had sweet talk with us; but swear upon God in spite of all these we did not dare to talk due to his fear; he used to respect pious people; weak were never hopeless from his justice; I witness that I saw him in some battles

that night had passed, stars were gone and he sat with grief holding his beard and saying: Oh world, do not cheat me, you tease me but I divorced you thrice; your life is short and your aim is poor; journey is long but resources are short." On listening to these words Hazrat Ameer Ma'awia رضي الله عنه cried and said, "Allah pity on Abul Hassan, he was really so."



After fourth or fifty day of the Hazrat Usman's رضي الله عنه martyrdom, people gathered to choose new caliph. There was a general agreement that by and large people had leaning towards Hazrat Ali رضي الله عنه. The Ansaar and Mohajirs both offered him the caliphate and urged him to accept it. Hazrat Ali رضي الله عنه tried to refuse, but no one was ready to listen to him. He actually refused due to the rebels because he did not want to become caliph on wishes of those rebels who killed Hazrat Usman رضي الله عنه, but now when Ansaar and Mohajirs were agreed, he had to accept the responsibility. So he sat on the Prophet's صلى الله عليه وسلم pulpit and people started to show their allegiance. Some people refused to express

their allegiance to him. Hazrat Ali did not force them and also did not allow others to force them. Hazrat Talha and Hazrat Zubair also did not endorse him, but the rebels forced them and Hazrat Ali too did not spare them and force them to support him. It was the responsibility of new caliph to arrest the assassins of Hazrat Usman and take revenge, but there were rebels everywhere in Madina at that time, and most of them supported Hazrat Ali. Secondly there was no witness of the murder of Hazrat Usman, so Hazrat Ali could not arrest his killers.

Ansaars and Mohajirs also demanded to arrest the killers, because if they do not revenge them, people would like to assault every caliph. Hazrat Ali also admitted it, but found no way to arrest them. He asked companions and other people to wait till this revolt was crushed. The companions accepted his stance, so Hazrat Ali now paid attention to Hazrat Ameer Ma'awia, the governor of Syria.

Hazrat Ameer Ma'awia remained with the Holy Prophet after embracing Islam and was considered a senior companion. He was also a

kaatib-e-Wahi (note-taker of revelation). He was a sincere man, in spite of that, people were of the opinion that Hazrat Ali رضي الله عنه and Hazrat Ameer Ma'awia رضي الله عنه would not enjoy good ties, and it happened the same way. Hazrat Ali رضي الله عنه dismissed all governors who were appointed by Hazrat Usman رضي الله عنه and sent new governors. So for Basra Hazrat Ali رضي الله عنه sent a famous Ansari Usman bin Hanif, for Syria his brother Hazrat Sohail bin Hanef رضي الله عنه, and Qais bin Saad رضي الله عنه for Egypt. For Kufa, he appointed Umara bin Shahab, but when he was on his way to Kufa, a local Kufi asked him to go back, or else he threatened to kill him. He also said that leader of Kufa and people of Kufa had expressed their support to Hazrat Ali رضي الله عنه.



Hazrat Ali رضي الله عنه appointed his cousin Abdullah bin Abbas رضي الله عنه as the governor of Yemen. The designated governors of Hazrat Ali رضي الله عنه went to their provinces. Qais bin Saad easily reached Egypt and people expressed their allegiance to Hazrat Ali رضي الله عنه. However, there was a party among them, gathered at a place and demanded revenge of

Hazrat Usman. When Usman bin Hanif reached Basra people did not play any trick with him, and the former governor of Hazrat Usman left Basra and came to Macca.



Hazrat Sohail bin Hanif set off for Syria. When he reached near the border of Syria, he met with the soldiers of Hazrat Ma'awia. They asked him about the purpose of his visit. He told that he had been appointed as governor. The soldiers of Hazrat Ma'awia told that if he were coming from Hazrat Usman, then he would be welcomed; otherwise go back to the person who had sent him. So he came back to Madina. Now Hazrat Ali sent Masor Ibne Fakhrma with a letter for Hazrat Ameer Ma'awia advising him to show his loyalty and come to Madina with lords and leaders. It was not mentioned in the letter whether he would remain on his seat. Hazrat Ma'awia did not reply to that letter. Instead Hazrat Ameer Ma'awia wrote a letter and sent to Madina. He wrote only Bismillah Ar-Rehman Ar-Rahim. When Hazrat Ali asked the emissary the meaning of this letter, the

emissary said that the people of Syria wanted revenge of Hazrat Usman رضي الله عنه.



Hazrat Ali رضي الله عنه called senior and prominent personalities of Madina including Hazrat Talha رضي الله عنه and Hazrat Zubair رضي الله عنه, and showed them the letter of Hazrat Ameer Ma'awia رضي الله عنه. It was clear that Hazrat Ameer Ma'awia رضي الله عنه did not accept his allegiance. Hazrat Ali رضي الله عنه suggested that it was better to rout that revolt before it grows. But people did not give any clear and candid response. Hazrat Talha رضي الله عنه and Zubair رضي الله عنه asked permission to go to Macca and they set off for the holy city. Now Hazrat Ali رضي الله عنه started preparation for battle with the people of Syria. When he was making preparations, he received some disturbing news from Mecca.



Hazrat Talha رضي الله عنه and Hazrat Zubair رضي الله عنه reached Mecca, and some deposed governors of Hazrat Usman رضي الله عنه also reached the holy city. Hazrat Aisha رضي الله عنها

was also present there. After the Hajj, she was ready to go to Madina; she heard the news about Hazrat Usman's murder, so she returned to Mecca. She along with Hazrat Talha رضي الله عنه and Hazrat Zubair رضي الله عنه wanted to ask for the revenge of Hazrat Usman رضي الله عنه. Hazrat Talha رضي الله عنه and Hazrat Zubair رضي الله عنه suggested her to go to Basra, so she asked, "Did you suggesting me to fight?" They said, "No, we just want to demand the revenge of Hazrat Usman's death." Hazrat Aisha رضي الله عنها said that she wanted the same. In this way, Hazrat Aisha رضي الله عنها and her companions went to Basra.



When Hazrat Ali رضي الله عنه heard these reports, he wanted to discuss this issue with Hazrat Aisha رضي الله عنها. Actually, majority of the Hazrat Ali's رضي الله عنه supporters were from the insurgents and rebels who were involved in besieging the house of Hazrat Usman رضي الله عنه and his assassination. Taking revenge right away from them was not possible for Hazrat Ali رضي الله عنه, so he thought that if the demand of Hazrat Aisha رضي الله عنها and her supporters might not grow, and the Muslims might fight with one another. Therefore he also set

off for Basra so that he may talk with them to resolve the issue amicably. But it was unfortunate that he had with him most of those who were involved in killing of Hazrat Usman رضي الله عنه.



Hazrat Ali رضي الله عنه left Madina as he wanted to talk with Hazrat Talha رضي الله عنه, Hazrat Zubair رضي الله عنه and Hazrat Aisha رضي الله عنها to convince them to join his party. When the governor of Basra came to know that Hazrat Aisha رضي الله عنها and her companions were coming to Basra, he sent his envoy to ask their purpose of coming. They told that they wanted the revenge of Hazrat Usman's رضي الله عنه death. Consequently, many people of Basra also joined Hazrat Aisha رضي الله عنها. At last Hazrat Ali رضي الله عنه reached there and sent his messenger to Hazrat Aisha رضي الله عنها, Hazrat Talha رضي الله عنه, and Hazrat Zubair رضي الله عنه. The messenger was Qaqaa bin Omro; he asked Hazrat Aisha رضي الله عنها why they came there. She said that she wanted to bring people on the right path. Qaqaa asked what they wanted. She maintained that innocent Hazrat Usman رضي الله عنه was killed and situation will not be improved, until his killers get punished. Qaqaa said that when

situation will return to normalcy, then it would be done, but right now it will be dangerous to take such action, and Hazrat Ali ﷺ also had the same thoughts. Hazrat Aisha ﷺ said, "If Hazrat Ali ﷺ came with same thought, then we accept the proposal and we are ready to talk." Qaqa was happy and told Hazrat Ali ﷺ, so he was also pleased to listen to Hazrat Aisha's ﷺ response. The supporters of Hazrat Ali ﷺ also came to know about the ongoing negotiations, they were the culprits who took part in killing of Hazrat Usman ﷺ one way or another. They were upset about the compromise, and they thought that if both parties compromise, sit together and decide to punish the killers of Hazrat Usman ﷺ, they would be definitely in serious trouble. Hence they discussed behind closed doors to stay calm, be prepared and start fighting when the Hazrat Ali ﷺ and Hazrat Aisha ﷺ sit together. In this way they (insurgents) will jeopardize any compromise among the companions and nobody is going to ask them. So when Hazrat Ali ﷺ, Hazrat Talha ﷺ, and Hazrat Zubair ﷺ initiated negotiations, these rebels suddenly attacked Hazrat Aisha ﷺ.



This sudden attack destroyed everything, Hazrat Ali ﷺ tried his best to stop that fight and to achieve this purpose he even stood amidst the forces but could not do anything.

When Hazrat Zubair ﷺ saw that attack was launched he was very sad and went away to leave both the parties. He reached in the valley of Alsaba and here a man from the tribe Ahaf bin Qais killed him. Hazrat Talha ﷺ was also targeted by an arrow from behind, and he was also martyred. But fighting continued, both parties were tired and many of them were killed. When there was huge loss and bloodshed, they got senses and stopped fighting. Hazrat Ali ﷺ and Hazrat Aisha ﷺ were very much sad, but whatever happened was not wanted by them.



That day Hazrat Ali ﷺ advised his supporters, "Do not enter in any house, do not disrespect any one, do not robe people's wealth or money, do not chase who runaway." Hazrat Ali ﷺ offered funeral prayers of all who were killed, and allow the

victims' families to bury the dead bodies of their loved ones. He got collected body parts scattered in the battleground and buried in one mass grave. This incident took place just a few months after his caliphate in which Muslim spilt blood of Muslims.



Hazrat Ali ﷺ met with Hazrat Aisha ﷺ and expressed his grief and condolences. Hazrat Aisha ﷺ also expressed same sentiments. Just after he left the house of Hazrat Aisha ﷺ, two men came and stood in front of her door and censured her loudly, Hazrat Ali ﷺ heard it and called them then punished them with hundred floggings each.

This battle is called the Battle of Jamal [camel], and it is reported that Hazrat Aisha ﷺ took part in the battle while sitting on a camel and her camel remained there in the battleground till fighting was over, but some historical accounts maintained that she did not participate in the fighting. What was the truth, only God knows? Anyway after this battle she left for Madina.



Hazrat Ali رضي الله عنه stayed in Basra near one month and then moved toward Kufa. People of Kufa were upset and scared due to this battle. They were also sad because several of their dear ones were martyred in this battle.



Hazrat Omar رضي الله عنه appointed Ameer Ma'awia رضي الله عنه the governor of Syria, and he remained at this post throughout the period of Hazrat Omar رضي الله عنه, although Hazrat Omar رضي الله عنه used to change his governors, yet he did not change Ameer Ma'awia رضي الله عنه due to his good behaviour with the Syrian army, and Ameer Ma'awia رضي الله عنه showed resilience against Romans so Hazrat Omar رضي الله عنه did not consider it appropriate to replace him. After Hazrat Omar رضي الله عنه period, Hazrat Usman رضي الله عنه became the caliph of Muslims, but he kept him on while all governors were changed. Hazrat Usman رضي الله عنه was satisfied with him and trusted Ameer Ma'awia رضي الله عنه more than other governors because he was courageous and never lost his patience in crises. After Hazrat Usman رضي الله عنه, people expressed their allegiance to Hazrat Ali رضي الله عنه, and envoys were sent to other cities and towns to win

their allegiance, but Hazrat Ameer Ma'awia رضي الله عنه demanded arrest of Hazrat Usman's رضي الله عنه killers. People of Syria were with Hazrat Ameer Ma'awia رضي الله عنه, so Hazrat Ali رضي الله عنه felt threatened from him so he sent his representative Jarir bin Abdullah Bijli رضي الله عنه to Hazrat Ameer Ma'awia رضي الله عنه to settle the issue between them.



Jarir bin Abdullah Bijli رضي الله عنه reached to Ameer Ma'awia رضي الله عنه and conveyed Hazrat Ali's رضي الله عنه message to him. Ameer Ma'awia رضي الله عنه listened to him, and then called his officers, and discussed with them. Everybody suggested not to express his allegiance unless Hazrat Ali رضي الله عنه punishes the killers of Hazrat Usman رضي الله عنه. Therefore the Jarir bin Abdullah Bijli's رضي الله عنه mission was failed. Now Hazrat Ameer Ma'awia رضي الله عنه also started preparing to fight, he also sent his envoy with a letter to Hazrat Ali رضي الله عنه.



Correspondence continued for some time but it was inconclusive, and it seemed that fighting was

imminent. In 36 AH Hazrat Ali رضي الله عنه dispatched his forces, but order them not to start fight first if the meet Syrian army until he (Hazrat Ali رضي الله عنه) reach there. Then Hazrat Ali رضي الله عنه set off with a huge army and reached at the area of Safeen, however Ameer Ma'awia رضي الله عنه had already reached there ahead of Hazrat Ali's رضي الله عنه forces.



According to various historians, the army of Ameer Ma'awia رضي الله عنه stayed near the river Euphrates. Neither Hazrat Ali رضي الله عنه nor Ameer Ma'awia رضي الله عنه wanted fighting; Hazrat Ameer Ma'awia رضي الله عنه only wanted the revenge of Hazrat Usman رضي الله عنه death. But people who supported Hazrat Ali رضي الله عنه were those insurgents who killed Hazrat Usman رضي الله عنه. And now Hazrat Ali رضي الله عنه was surrounded by them, and some historians noted that Hazrat Ameer Ma'awia رضي الله عنه and Hazrat Aisha رضي الله عنها came there to liberate Hazrat Ali رضي الله عنه him from the clutches of rebels, but only God knows the truth. Both armies came in the ground, but did not start fighting because their leaders were not ready to fight. Only one group was there who wanted to fight and those were rebels. Both armies used to

take water from the river Euphrates, and this way they met with one other. They had differences but they were not enemies of one another, so their envoys came across and tried to compromise time and again. Eventually the month of Moharrum started, and people did not like to fight and bloodshed so they got another month for reconciliation. They exchanged messages but could not reach to any solution and battle began.



Now it happened that one contingent came from its side and one from other side to fight and from morning till evening. And other used to watch them, it was not battle, but correspondence was also continued. When fight stop in the evening, people used to talk about one other bravery. Ultimately people were fed up with these daily clashes, because these were generating hatred among them. At last Hazrat Ali ؑ was desperate and he ordered preparations for full-blown attack. Seeing that, Hazrat Ameer Ma'awia ؑ also started preparations. At last both armies started fighting and battled day and night but it was inconclusive.

Second day there was heavy fight, and people of both sides demonstrated their bravery. Muslims were being killed and the second day was over, but the soldiers did not stop and fought till late night. Third day the Hazrat Ameer Ma'awia's رضي الله عنه army was disturbed but suddenly his soldiers took the books of the holy Quran on their lances and announced loudly, "Quran is between us from start to end. Arab, Islam and borders are more important issues; for God sake, think about these, if Syrians die what will happen to the Syrian borders, and if Iraqis die who will secure the Iraqi borders?" When people of Hazrat Ali رضي الله عنه saw the holy Quran on lances and heard call to come to Allah, they stopped fighting and were not ready to fight again at any cost. Therefore, Hazrat Ali رضي الله عنه was forced to stop fighting, and he asked the envoys why they took Quran on lances. Hazrat Ameer Ma'awia رضي الله عنه replied that he wished mediation, and both sides must appoint one mediator from their sides to get resolve differences in the light of the book of Allah. Hazrat Ali رضي الله عنه accepted the proposal.



It was the battle of Safeen, and numerous Muslims were killed in this battle, but like the battle of Jamal (camel) there are different accounts of this battle, and it is very difficult to know that what actually happened.

Hazrat Ali رضي الله عنه did not want to appoint Abu Musa رضي الله عنه his arbitrator, but his (Hazrat Ali's رضي الله عنه) supporters insisted to appoint Abu Musa رضي الله عنه. Hence both Hazrat Ali رضي الله عنه and Hazrat Ma'awia رضي الله عنه agreed that whatever the negotiators decide, they would accept it. But now the supporters of Hazrat Ali رضي الله عنه were not in agreement, as one group said that there could be no one except God who decides what is right and what is wrong. Then how can man arbitrate and decide about any thing? These people were a few in numbers, so Hazrat Ali رضي الله عنه had to accept the opinion of the majority. So this group left Hazrat Ali رضي الله عنه, and later on this group was called outcast. They developed enmity against Hazrat Ali رضي الله عنه.



The two mediators met at the place of Azrah, and

according to some accounts it was the place of Al-Jandal. Four hundred people came along with each mediator. Parley continued for some time privately, at last both the mediators decided to dismiss Hazrat Ali رضي الله عنه and Hazrat Ma'awia رضي الله عنه. When they appeared in front of the people to announce their decision, Omro bin Aas رضي الله عنه asked Abu Musa رضي الله عنه to announce first, therefore he got stood and said that they both had decided to dismiss Hazrat Ali رضي الله عنه and Hazrat Ma'awia رضي الله عنه, and will resolve the issue of caliphate in consultation with Muslims. Later on Hazrat Omro bin Aas رضي الله عنه said that Abu Mosa رضي الله عنه dismissed his friend and I also dismiss him, but I retain my friend. On listening to this Abu Mosa رضي الله عنه enraged and said, "May God does not bless you, you broke promise and lied." Now people were yet again confused and perplexed and they were not able to reach to any conclusion. When Hazrat Ali رضي الله عنه heard this, he said that he already told them not to be entrapped in this trick.



Hazrat Ali رضي الله عنه once again wanted to attack the Syrians, but his army was divided into two groups

on the issue of mediation. One group did not want to appoint any negotiator as they thought that only Allah is to decide, so they abandoned Hazrat Ali رضي الله عنه and went away.



After their departure his army was weakened, so Hazrat Ali رضي الله عنه wrote to Ibne Abas for reinforcement. Ibne Abas رضي الله عنه sent his troops, and when there was adequate number of soldiers, Hazrat Ali رضي الله عنه moved toward Syria. But when he was on his way to Syria, he heard some alarming news about the outcasts who turned toward Nehrwan and gathered there. Now they were creating unrest, so Hazrat Ali رضي الله عنه decided to deal with them first.



Before taking any step against them Hazrat Ali رضي الله عنه sent a letter that both mediators were not agreed on one point, so now what is the question of dismissal? Therefore you come back and join me, and we must fight with Syrians. But they refused to accept the Hazrat Ali's رضي الله عنه offer, and wrote that they

had no association with him, but sword would decide between them. They were of the opinion that he committed a sin by appointing a mediator except God. "First of all, declare yourself a non-Muslim, ask forgiveness, and then we will join you and fight with Syrians," they maintained. Hazrat Ali رضي الله عنه rejected their proposal, however did not take any action against them until they did something wrong. When Hazrat Ali رضي الله عنه heard that they had started uprising and killed Abdullah bin Khubaab رضي الله عنه. Hazrat Khubaab رضي الله عنه was a prominent and senior companion of the Holy Prophet صلى الله عليه وسلم. Some women and children were also killed by them who were with Abdullah bin Khubaab رضي الله عنه. Hazrat Ali رضي الله عنه was also informed that these rebels are teasing other people as well. He sent his messenger to them to ask about their actions and to hand over all those who killed Hazrat Khubaab رضي الله عنه, women and children.

When the envoy reached there, they killed him instead of handing over the culprits to Hazrat Ali's رضي الله عنه envoy. When Hazrat Ali رضي الله عنه was told about this sand incident, he was very sad and enraged, so he thought that letting them free to do wrong

and leave for the Syria expedition would not be appropriate, so he decided to teach them a lesson instead of going to Syria. His (Hazrat Ali's ﷺ) friends also suggested to attack the Kharjis (outcastes) and then to move toward Syria without any tension. So Hazrat Ali ﷺ went to Nehrwaan and when he reached there he asked them to handover those who killed Khubaab ﷺ and his fellows. The outcastes said with one voice, "We all are killers." Hazrat Ali ﷺ still did not think to fight but tried to pursue them for mediation through correspondence and messages. These efforts of Hazrat Ali ﷺ had a positive impact on some of them, and they secretly went to Kufa and a large number of their soldiers also abandoned them too. At the end of the day their one leader Abdullah Wahab was left with three thousands soldiers only. And these people were not ready to agree with Hazrat Ali ﷺ, so Hazrat Ali ﷺ ordered to his army to get ready for assault. He however also advised not to take lead in launching an attack, and wait for their attack. The outcastes also started preparation, and one day launched attack aggressively. Their announcer said loudly, "Is there anyone who wants to go to heaven?" Everyone

said that they all wanted to go to heaven, and then they attacked the Hazrat Ali's رضي الله عنه troops with full force. Lancers of Hazrat Ali رضي الله عنه showered arrows like rain and killed numerous enemy soldiers. After a short period of time, the battleground was clear and the outcaste leader Abdullah Wahab was also among the dead.



Hazrat Ali رضي الله عنه was worried instead of the victory, people asked the reason, so he said, "Find a man among the outcasts whose one hand is paralyzed, and he had a round birth-mark on his arm and it is big and full of black hairs." People started search among the dead bodies, but could not find him, so they informed Hazrat Ali رضي الله عنه about their failure. When Hazrat Ali رضي الله عنه heard this, he was more worried and said, "Swear upon God, I did not lie, nor I was lied, that man must be among the dead ones. Find him." On listening to this people started the search operation yet again and got very late. At last one man found him. On listening to him Hazrat Ali رضي الله عنه prostrate in sajda and said "Swear upon God, neither I said wrong, nor I was told

wrong. It is said about this man that he had said to the Prophet ﷺ, "Oh Mohammad ﷺ, you did not do justice, give me justice."

He said this when the Holy Prophet ﷺ was distributing war booty among the Muslims after the battle of Hunian, and he presented more to the Arabs to appease them and they truly deserved this treatment. On seeing that, he said so, "Mohammad (ﷺ), do justice, you did not do justice." Prophet Mohammad ﷺ did not pay attention to his remarks and kept on distributing the goods. He second time intervened; but Mohammad ﷺ disregarded him, but on third time when yet again he repeated, Hazrat Mohammad ﷺ was displeased, and he said that from his descendants a generation will come from whom faith will be distanced like that of an arrow which go far away from its bow. And they will recite holy Quran but not with their hearts." The companions tried to kill him, but Mohammad ﷺ stopped them.



After getting rid of the outcasts, Hazrat Ali عليه السلام thought that situation returned to normalcy, and now they could attack the Syrians with his army. But he faced here another challenge that the slain outcasts mostly belonged to Kufa, so in many households of Kufa were in grief and mourning. Several soldiers of Hazrat Ali عليه السلام were relatives of these outcasts, so they were also very sad. And there were mixed feelings of sadness and happiness at a time after the Hazrat Ali's عليه السلام victory. In this situation they were not ready to go against the Syrians, and some of them even uttered, "Now our arrows are finished, swords are broken, and lances are useless, let us go to our cities, so that we take some rest and make ready our weapons, then we will come to you to fight with Syrians."



Then Hazrat Ali عليه السلام brought them to the base-camp of and entering the city, so that they could mull over the situation. But they ran away secretly in groups, and Hazrat Ali عليه السلام was left with a few soldiers with which he could not raid the Syrians. Now Hazrat Ali عليه السلام was also forced to come to Kufa

and review the situation.

In the meantime Hazrat Ameer Ma'awia عليه السلام came to know that Hazrat Ali عليه السلام was preparing to attack Syria, so he had come to Safeen with his forces, but Hazrat Ali عليه السلام did not show up and went to deal with rebels in Nehrwaan, and that his friends were not ready to fight, so Hazrat Ameer Ma'awia عليه السلام went back to Syria.



Hazrat Ali عليه السلام allowed his army to rest for a while, and then he ordered them to prepare for the war. His army heard him, but did not act on it. Hazrat Ali عليه السلام thought that they wanted more rest, but when Hazrat Ali عليه السلام was fed up with their defiance he addressed them, "People of Allah, what happened to you, when order is given to you in the way of Allah, why do you refuse, do you like worldly life instead of the life hereafter? Do you wish to have disgrace and humiliation instead of respect and pioussness? When I invite you for Jihad, you don't heed to me. Your hearts are hardened, when you are called for bravery, you show

cowardice. You are in slumber; I am responsible for your rights. Until you are loyal to me, my prayers and wishes are for you. Growing booty is for you, but I also have right on you and that is that you remain my loyal and obey me. When I call, you must reply me, when I order you, you should obey it." But this speech could not influence them, they heard and went away. Neither they came out for fight, nor did they prepare to fight. It seemed they were not in a mood to attack Syria.



There were some other reasons for these circumstances. Firstly, in battle of Nehrwaan, numerous of their relatives were killed, so they were disheartened; secondly ever-since Hazrat Ali عليه السلام became the caliph, they had to fight several battles continuously, and those battles were fought against their own relatives and every time their own relatives, friends, and loved ones were killed, that was why they were not ready to fight any longer, whilst Hazrat Ali عليه السلام was their caliph, and it was their duty to obey his orders, because he was also engaged in difficult and untoward situation.

Before this time, Muslim had to fight with infidels, and against non-Muslims their passion and bravery were quite contrary.

There was another reason for this hesitation and vacillation by Hazrat Ali's ﷺ supporters and that was that the most of the companions of the Holy Prophet ﷺ distanced themselves from these civil wars and they resorted to seclusions. Even some of those companions broke their swords. Lastly, the supporters of Hazrat Ali ﷺ were felt peace and comfortable in Mesopotamia (Iraq), as they used to get share from the war booty, and they loved that serene lifestyle. They considered their earlier life better than the useless and indecisive fight, and they neither get any share from the war booty. Many outcasts who ran from Nehrwaan were now residing in Kufa, and they also spread hopelessness. They instigated people against the caliph and convinced them not to help the caliph in any case. These people used to offer prayer with Hazrat Ali ﷺ, heard his addresses, but did not obey his advice. Moreover, they were busy in hatching intrigues against him. Hazrat Ali ﷺ had smelled their intentions, and he anticipated that these

outcasts will take his life eventually. He said often that his forehead and beard will be stained with blood by these elements.



Perhaps, the Holy Prophet ﷺ foretold him about his death that how he would be died. He was fed up with his supporters' defiance and he used to say, "Why are these unfortunates getting late?"



One day an outcast, Kharis bin Rashid Salma, came to him and loudly said that God was witness that he did not obey him (Hazrat Ali ﷺ), nor he offered prayer behind him. On listening to this, Hazrat Ali ﷺ said, "God punish you, you disobeyed God and broke your promise, and cheated yourself, why did you do that?" He replied, "Because you appointed a mediator in the presence of Holy Quran. That is why I consider you a criminal." Hazrat Ali ﷺ did not express his anger, nor arrested him but offered him debate on the subject. He accepted his invitation for debate, and he returned

to his tribe where he enjoyed some authority and influence. He told them about his dialogue with Hazrat Ali, and then he left Kufa in the dark of night. On his way, he met two men, so he asked them about their religion. One of them was a Jew, so he let him go, while the second was a non-Arab Muslim. When he told that he was Muslim, he asked him about Hazrat Ali. The non-Arab Muslim praised Hazrat Ali very much, so he killed that non-Arab Muslim. The Jew was watching that, he told all to an officer of the nearby village who wrote to Hazrat Ali about it. Hazrat Ali sent his soldiers in search of him. The contingent reached to the outcasts, and there a discussion between the Hazrat Ali's officer and Kharis bin Rashid Salma was held, but of no avail. At last the officer demanded to handover the killer, but Kharis refused to do so. Resultantly a fight took place between them, and they fought till evening and at night they stopped. Kharis sent a letter to Abdullah Ibne Abas to help him, so he helped him and they again fought, but when Kharis felt that his defeat was imminent, he again ran away in the dark of night. Gradually many people joined his ranks and he moved ahead. As he moved

away, people and non-Arab Muslims also joined him. Even that he erected a huge army and became an important character. Some people who after embracing Islam converted to Christianity again. The soldiers of Hazrat Ali عليه السلام were chasing Kharis and his supporters, and one day they besieged them and a heavy fight took place and Kharis was killed and many of his officers were detained. Those who were Muslims were released, and those who were apostates were offered clemency if they seek forgiveness from God. Therefore, those who became Muslims were set free and other remained under arrest.

The officer informed Hazrat Ali عليه السلام about this incident, and then moved towards Kufa with the 500 prisoners. When these people passed through the area of Faras, the prisoners loudly requested the local governor Masqala bin Habira Shaibani to set them release. Governor Masqala was appointed from his tribe Bakra bin Wail, Masqala bought these prisoners from Hazrat Ali's عليه السلام officer, and then released them, but started making lame excuses in paying the ransom. When Masqala did not pay, then Hazrat Ali عليه السلام insisted on payment. Afterward

he sent a man with advice that if he does not pay, then take him to Abdullah Ibne Abas ﷺ. Masqala again did not pay the money. At last he was brought to Abdullah Ibne Abas ﷺ, but he escaped somehow, and joined with Hazrat Ameer Ma'awia's ﷺ forces. After reaching there, he wanted to call his brother Naeem bin Habira too. For this purpose, he gave a letter to a Christian Jalwaan and sent him, but Hazrat Ali ﷺ came to know about it. He also came to know that Jalwaan also came spying besides delivering the letter, so Hazrat Ali ﷺ arrested him and cut off his hands. Later on he died. Masqala's brother Naeem was impressed with this incident, and he wrote some lyrics describing his brother as a cheater and cunning and eulogizing Hazrat Ali ﷺ. These were the circumstances that Hazrat Ali ﷺ was engaged in, and his governors also became selfish and self-seeking. About Masqala, Hazrat Ali ﷺ said that "Work he did like a chieftain, but ran away like a slave." Afterward he ordered to demolish his house.



Hazrat Ali ﷺ appointed Qais bin Ibada the governor of Egypt. He was very experienced and courageous man. When Hazrat Ali ﷺ was engaged in Kufa after the battle of Nehrwaan, Hazrat Ma'awia ﷺ and Hazrat Omro bin Aas ﷺ tried to entice him, but he refused and sent a latter with no clear reply. Hazrat Ameer Ma'awia ﷺ asked him to tell clearly. Then Qais bin Ibada said in clear terms that Hazrat Ali ﷺ had appointed him, therefore he will remain with him. These days, people started doubting Qais bin Ibada, so they demanded his dismissal. Hazrat Ali ﷺ knew him well, but he was forced by the people and he dismissed Qais. Mohammad bin Abubakar was appointed as new governor of Egypt, who was not very experienced. And his name was also taken with those who killed Hazrat Usman ﷺ. With the dismissal of Qais, situation of Egypt got out of control, and people demanded revenge of Hazrat Usman's ﷺ death. Seeing this situation, Hazrat Ali ﷺ appointed Ashter Nakhfi as the governor of Egypt, but he died on his way, now Omro bin Aas ﷺ attacked Egypt, and Mohammad bin Abubakar was killed.



From that day, the Islamic government was divided into two parts: one was the western side ruled by Ameer Ma'awiaؓ, and the other was under Hazrat Ali'sؓ control. It was comprised of Persia, Mesopotamia and Jazeeratul Arab. Now Hazrat Aliؓ faced another problem. Actually he had appointed his cousin Abdullah bin Abasؓ the governor of Basra, and he knew him best. He was the first in giving sane opinion and extending help in difficult days. Hazrat Aliؓ trusted him and his own sons Hasanؓ and Hussainؓ alone. After the battle of Safeen, Abdullah bin Abasؓ realized that people turned gaining recognition. Secondly he felt that Hazrat Aliؓ was going on the right way, neither has he gone wrong, nor he allows others to go wrong. Then he also saw the outcome of the Nehrwaan battle that in spite of the victory things were not under Hazrat Ali'sؓ control. Hazrat Aliؓ was facing testing times, and Ma'awia was a rising star. He started thinking about his own future more than about his brother. Meanwhile the custodian of the national exchequer, Abu Aswad raised objections on his spending, so he rebuked him harshly. The officer informed Hazrat Aliؓ and sent a letter to him. Here are the details of his letter:

"We tested you and found honest, trustworthy and well-wisher of the people. You provide a lot to the people, and take nothing. Neither you take their money, nor you take bribe, but your cousin governor embezzled public money without your knowledge. I cannot cover it from you. Thank God, you are always with us, now please let me know your judgment." When Hazrat Ali رضي الله عنه received his letter, he became upset that a man whom he trusted too much betrayed him. Hazrat Ali رضي الله عنه wrote a letter to Abu Aswad, "I understand your letter. You are well-wisher of the people and mine. You supported the righteous. I sent a letter to the governor, but did not mention your letter. If you know something which is better for the people, do tell me, as it is your duty and you should do so." Now Hazrat Ali رضي الله عنه also sent a letter to his brother, "I came to know about something, if it is true, then you annoyed your God and lost your trust, disobeyed me. So give me the details of the accounts of the public treasury, and remember the accountability to Allah is the most difficult." Abdullah Ibne Abas رضي الله عنه wrote merely, "Whatever you heard is wrong, what I keep with me, I guard with extreme care than all others. God bless you,

do not listen to detractors." Once again Hazrat Ali رضي الله عنه sent him another letter with strong warning, "I will not spare you until you tell me how much money you took from Jazia. Where you get from and where did you spent, if you are entrusted with public money, then you have fear of God. I wanted from you the security of it, but you concealed the major share of it, but you must be mindful that this responsibility is very strict." Abdulah Ibne Abas رضي الله عنه read this letter and enraged. Neither he told anything about the money, nor he came to meet Hazrat Ali رضي الله عنه, but he abandoned his post, and went to Mecca. He started living in the holy Haram (Khana Ka'aba), so that Hazrat Ali رضي الله عنه would not be able to punish him, but his main blunder was that he took with him major share of the money from the public treasury. It is said that he took about sixty thousand dirhams, although he knew well what his share was and what the share of the people of Basra was. When Hazrat Ali رضي الله عنه came to know he wrote him, "I appointed you a trustee of deposits, and you were most trustworthy in my family, who was loyal to me, had sympathy for me, return my deposit, stand with me but instead when you saw that days are changed now, and

enemies are attacking me, people are leaving me, so you also left me alone. You did not show sympathy, nor return the deposits, so what you did is just to get this temporal world. Do not you believe on the Day of Judgment, will you not be questioned severely? You should have fear of God, and return the people's money. If you do not do so, swear upon God, if I get chance I will do justice with you and will give people's right to them, and I will punish the cruel. Abdullah bin Abas رضي الله عنه again did not replied this letter satisfactorily.



Hazrat Ali's رضي الله عنه position became weaker with the departure of Abdulah Ibne Abas رضي الله عنه, and the security situation of Basra also deteriorated. When Hazrat Ali رضي الله عنه saw that people of Kufa did not quit their frivolities, he got infuriated and said, "Jihad is a door of heaven, he who leaves Jihad; Allah will inflict him with disrespect and sufferings. I invited you day and night for holy Jihad, not only secretly but also openly. But you did not care about it. Swear upon God, if enemy comes to attack on a

nation, and its people do not fight despite the fact that they are on fight. While the enemy is always ready to fight. When I asked you to fight in winter with Syria, you said it was cold; when I asked you to fight in summer, you said that it was very hot: You cannot face winter and summer, then how will you stand in front of swords: you disturbed my plans with your defiance.

His speeches like this created excitement among people of Kufa but those people were very few while supporters of Ameer Muzayyib obeyed his every word. Although the outcasts were overpowered yet they were not all finished, most of them were alive and they were making plans in Kufa.

The remnants of the outcasts were working against Hazrat Ali and they used to disturb peace in and out of Kufa. When Hazrat Ali sent his soldiers to fight with them they got disappeared and start again the same activities. This situation created more difficulties to Hazrat Ali.

In this situation Hazrat Ali رضي الله عنه wished to attack Syria, this time he gathered his senior military and civilian officers. They were very intelligent and shrewd. Hazrat Ali رضي الله عنه told them clearly, "People, you invited me for the oath of allegiance and I could not refuse you, although I did not demand the office of the caliphate. Afterward people attacked me, some did not took oath of allegiance. I went with you to fight with them and defeated them, now only one party is left. And the leader of this party says to its party go ahead and they move, but when I ask you to move for Jihad, you do not obey me, why?"

I am fed up with you. You tell me, what you want to do, if you want to go to fight, I also want the same, but if you don't want to go, tell me so that I can make a decision. Swear upon God, if you don't go with me to fight, I will curse you and start to go after the enemy, no matter if I have ten men. What happened to you, what I should do to you?"

The leaders and officers were ashamed, and they were afraid that Hazrat Ali رضي الله عنه may not act upon his wish alone, or with a handful of friends he may move towards the enemy, and this way they

would be blamed. So they decided to support him unreservedly. Then every leader gathered his men and pursued them to fight. Gradually as much as necessary force was ready for Hazrat Ali ﷺ and they promised to fight for him till death. Hazrat Ali ﷺ sent Maaqal bin Qais to the villages to recruit people, and wrote to the governors of the Eastern parts to help him for the battle. Later on he sent Ziada bin Khasfa along with a few soldiers as a frontline company.

Hazrat Ali ﷺ was busy in preparations, but nature with one blow disturbed his and Iraqis' plans.



Meanwhile some outcasts came out to perform Hajj, and when they saw that the supporters of Hazrat Ali ﷺ and Hazrat Ma'awia ﷺ were not ready to offer prayer behind each other, so people had to choose a man who had no link with any party.

These outcasts were not happy with this situation, they also recalled the battle of Nehrwaan and other battles, so they discussed with one another that why not to save people from split and division in

groups and kill the three men, they thought were responsible for all differences: Hazrat Ali رضي الله عنه, Hazrat Ma'awia رضي الله عنه, and Hazrat Omro bin Aas رضي الله عنه. Hazrat Omro bin Aas رضي الله عنه was close aide of Ameer Ma'awia رضي الله عنه.

One of them offered himself to kill Hazrat Ali رضي الله عنه; his name was Abdul Rehman bin Maljam. He was from tribe of Murad. Second one offered himself to kill Hazrat Ma'awia رضي الله عنه. He was Hajaj bin Abdullah of Banu Tammem. Third man offered himself for Omro bin Aas رضي الله عنه and his name was Omro bin Bakria. He was also from Tammem. Three of them were agreed to complete their work on a fixed day. They scheduled the day and time to kill them.

It was the morning prayer of 27th Ramadan. They came out in the morning at time of prayers. They stayed in Mecca for a few months and set off one by one to do accomplish the task in the month of Rajab after performing Umra (pilgrimage).



The assassin of Hazrat Ameer Ma'awia رضي الله عنه reached in time but could not succeed because that day

Hazrat Ma'awia عليه السلام was wearing armour; later on the killer was executed.



The Killer of Omro bin Aas عليه السلام also came in time, but he could not kill Omro عليه السلام because due to illness Omro عليه السلام did not come for prayers. Later Omro bin Aas عليه السلام executed his killer.



Maljam was in Kufa and waited for the proper time. When time came he reached on the spot at night and waited for Hazrat Ali عليه السلام. Hazrat Ali عليه السلام came out and called people for prayer, all of a sudden Maljam attacked him with sword on his forehead. Hazrat Ali عليه السلام at once fell down and said, "Do not let him run." Abdul Rehman Maljam was detained.



People brought Hazrat Ali عليه السلام at home. It is said that

when Maljam attacked on him Hazrat Ali ؑ was calling people for prayer. At home when he was lying he advised his sons and friends to give good food to his killer and respect him. "If I will be recovered, I will think myself to punish him, may be I forgive or take revenge, but if I die then kill him and do nothing more. Allah dislikes those who indulge in excesses like cutting nose or ear because Holy Prophet ﷺ had advised not to behave like this even with a biting dog."

Hazrat Ali ؑ remained seriously ill, and after two days and a night he succumbed to wounds.



His period was full of civil wars; however he paid attention to religious affairs and other social works. He used to address sometime while sitting on the pulpit and sometime by standing on it. He used to ask about people's well beings and their livelihoods. If anybody asked questions about religion or worldly affairs, he responded appropriately. He used to go to the markets and warned people of fear of Allah. He used to remind

them about the Day of Judgment, and to show honesty in their dealings. He used to monitor the commercial dealings of the people, and he also used to advise people to have fear of God, if he found some one dishonest in business, he used to punish him with flogging.

If he wanted to buy something he used to go to a shopkeeper who did not recognize him. He did not like that somebody give him concession because he was the caliph. He was never satisfied until he served people in faith, so he used to ask people to offer prayer; he used to educate people and give food to the poor and deserving people; at night he used to worship in seclusion and offer prayer of Tahajud. And used to take rest at very late night, and early in the morning he used to go to mosque and loudly used to call, "People come to prayers." In this way he did not forget Allah and worship. He used to worship Allah in seclusion, and also in public. When among people he used to encourage them to keep on asking questions from him about faith.

Whatever funds and provisions he received from various villages or provinces, he distributed among

the people fairly. Once two women came to him and told their need he ordered to give them clothing, food, and some money. One of these women requested to give her more money because she was an Arab and her companion was not an Arab. Hazrat Ali ﷺ took some dust in hand and said "Allah only prefers those who obey and have Him and have firm faith." For Allah it is not a matter of being Arab or non-Arab, Allah sees acts only.



Hazrat Ali ﷺ used to keep an eye on his governors, and he was very strict in accountability. He used to urged them to fulfill their duties honestly, and he used to focus on their normal life. When he used to appoint a governor, he was required to give oath in written and read loudly in front of the people. After listening when people accept it, then it became a binding accord between people and the governor. It means the governor would not go against it nor he let people violate it. If governor violated it, he would be punished and if people go against it, then governor would take action against them.

Hazrat Ali also had appointed inspectors to oversee governors, and those inspectors used to submit him reports about various administrative matters. Some inspectors used to work secretly. Moreover anybody could ask question from governor.



Once a governor came to Hazrat Ali from a province and informed him that there was a canal in the city, but now it was old and in depilated condition, so if we dig it another time, it will become functional for Muslims and others. He also requested Hazrat Ali to write his governor to take his help in digging the canal. Hazrat Ali accepted his request for the reconstruction of the canal, but he did not like the idea of asking common people to help finish the project without any compensation.

People of a province complained that their governor is very harsh and rude with them and behave very badly. Hazrat Ali considered the people's complaint and ordered inquiry against

governor. He was told that the complaint was true, so he wrote to Amir Omro bin Salma, "Your behaviour is very rude with people, give them more respect although these people are not Muslims, yet I do not degrade them. According to the treaty they cannot be expelled, nor can be teased, so treat them gently. You should be firm but not to a limit that is considered as cruelty. Do not violate the treaty but receive tax from them and in exchange provide them protection. Take only what they can afford to give. This is my advice and help can be asked only from Allah."

The governors of Hazrat Ali رضي الله عنه were afraid of him and they used to hide minor faults and mistakes from Hazrat Ali رضي الله عنه, but when Hazrat Ali رضي الله عنه came to know, he at once reprimanded them.

Hazrat Abdullah Ibne Abas رضي الله عنه went to Mecca for fear of punishment by Hazrat Ali رضي الله عنه, and handed over his charge to Ziad. Later on Hazrat Ali رضي الله عنه sent his officer to him to check the accounts of the public treasury. Ziad told the officer that this time people gave less tax than before, and he is treating them leniently, so that I can get dues from them. He requested the officer not to tell Hazrat Ali رضي الله عنه,

but the officer was loyal to Hazrat Ali ﷺ so he told him everything. Hazrat Ali ﷺ sent a letter to Ziad that the officer told him all about Zaid. I know that why did you tell him because you wanted me to believe that people really paid you less amount. Swear upon God, if I come to know that you misappropriated Muslims' money, I will punish you very severely that you would be unable to walk on earth.



Manzar ibne Jarod was the governor of Astkhar. Hazrat Ali ﷺ came to know that he was misappropriating the public funds; so Hazrat Ali ﷺ wrote him a letter:

"I was deceived about you just because of your father's piety, I was of the opinion that you would be like your father, but I came to know that you are running after your worldly desires, no matter your faith is stained with such blemishes. You never listen to the advices; I have come to know that you go for hunting leaving behind your duty. And you have started taking money from Allah's

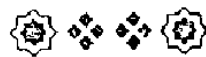
money that is allocated for the villagers as it is your father's assets. Swear upon God, if it is true, then the rope of your home and laces of your shoes are better than you. Allah never be pleased with hunting game, getting money from Muslims funds unlawfully is equal to calling Allah's wrath and fury. Such man cannot guard the borders nor is he able to collect taxes from people and he is unsuitable for any trustworthy job. You must come to me as soon as you receive my letter."

When Manzar came to him and his account was checked, it was revealed that he had to pay thirty thousand dinars. Hazrat Ali ؑ asked him to pay off, but Manzar refused to do so. Hazrat Ali ؑ asked him to swear that he is innocent, but he did not give his word, therefore Hazrat Ali ؑ imprisoned him. People requested Hazrat Ali ؑ to set him free, and Sasaa bin Sohaan was among them who was a close friend of Hazrat Ali ؑ and very pious Muslim of Kufa, as a result Hazrat Ali ؑ freed him.



Omro bin Salma was the governor of Bahrain.

Hazrat Ali رضي الله عنه wanted to take him to Syria, so he wrote him a letter, "I have appointed Nauman bin Khaljaan, the governor of Bahrain not because of any charge on you. You did your best and fulfilled your duties, so do not think any wrong and come to me as I want to take you with me on Syria expedition. You are among those who can give me help in faith and in fight against enemy. May God help you to tread on the right path, and you decide honestly.



It means that Hazrat Ali رضي الله عنه always treated well good people, and harshly with bad people. Neither he was unjust with anyone, nor did he do goodness without reason. Whatever steps he took, he did for the betterment of the Muslims, even he treated his own cousin Abdulah Ibne Abas رضي الله عنه harshly.



In the last days of his life when people left him, he used to remember his death, and in waiting for his

killer, he uttered these words, "Unfortunate, why is late, why unfortunate is late, who has stopped him unlucky man."

Hazrat Ali رضي الله عنه had foreseen the sign of death that was why he used to wait for it.



The day when Hazrat Ali رضي الله عنه was attacked, his son Mohammad bin Hanfia رضي الله عنه worshiped in the mosque whole night. In the morning, he heard his (Hazrat Ali's رضي الله عنه) voice as he was calling people for prayers. Suddenly, he saw a dazzle of sword and then heard Hazrat Ali's رضي الله عنه voice, "Catch this man, and don't let him go." People gathered there at once and caught the killer, Ibne Maljam. Mohammad bin Hanifa رضي الله عنه also joined them. That time Hazrat Ali رضي الله عنه was saying, "life for life, if I die then kill him like he killed me, but if I survive, I will decide myself."

People were very upset, and they went to Hazrat Hassan رضي الله عنه. He came to know when Ibne Maljam was brought tied in front of Hazrat Ali رضي الله عنه. This time Jandab bin Abdullah said to Hazrat Ali رضي الله عنه, "If God

forbids you die, should we show our allegiance to Hazrat Hassan?" Hazrat Ali said, "Neither I order you, nor I stop you from doing that. You people know better." When Jandab again asked the same question, Hazrat Ali called his sons and said, "I advise you to be afraid of God, and do not go after the world no matter if world show you loyalty. And do not cry over spilt milk, and always speak truth. Pity on orphans, and help those who are in troubles; always fight with cruel, and help the oppressed. Always follow the tenets of holy Quran." After saying these words, Hazrat Ali turned to Hazrat Muhammad bin Hanifa, and said, "I advise you the same as I advise your brothers. Besides, respect your brothers, obey their order and do not do anything with out their order."

Then Hazrat Ali advised to Hazrat Hassan and Hussain, "Treat your brother Mohammad because he is your brother, and son of your father, and you know your father love him." (Mohammad bin Hanifa was half-brother of Hazrat Hassan and Hussain.) When his time of death came near, he advised the people"

"In the name of Allah the Most Beneficent, the

Most Merciful

This is the advice which Ali Ibne Abi Talib رضي الله عنه gave; he advises that there is no God, but Allah. He is One, and no one is His associate. Hazrat Mohammad صلی اللہ علیہ وسلم is his servant and Prophet صلی اللہ علیہ وسلم to whom Allah showed the right faith. Allah granted him the righteous Din so that he could spread it over all other faiths, no matter if non-Muslims dislike it. Surely, my prayers, my life, my death, and every thing is for Allah, the Sustainer of the Universe, who is only One, and I am among those who bow before Him.

You all must hold firmly the religion of Allah, and do not fight with one another, because I heard Prophet Mohammad (صلی اللہ علیہ وسلم) as saying that maintaining ties with one other, and showing others the right path is better than optional prayers and fasts. Treat your relatives kindly, Allah will show His mercy in return. Fearful of Allah in matters of orphans, do not give them chance that they ask you for help, you must help them even before they request for assistance. Give rights to your neighbours that Allah granted to them, because Holy Prophet صلی اللہ علیہ وسلم said that one is not

Muslim if one's neighbour is unhappy with him or her. You have to be fearful of God about the holy Quran, because prayer is the pillar of the faith. You have to be fearful about the mosques, as mosques should not be empty. You have to be afraid of God about Jihad, and keep on waging Jihad with your life and wealth. You have to be fearful about Zakat, because it tones down wrath of God. There should be no oppression on someone in your presence; you have to be fearful of God about the Holy Prophet ﷺ. Be fearful of God about poor and orphans and invite them in your meals, you have to be afraid of God about your slaves. Offer your prayers, talk with people kindly, Follow the God's commandments, and stop yourself from doing bad deeds, and if you do not do this, then God will impose bad governors on you, and He will not listen to your prayers. Pity on others and spend money in God's path, do not show cowardice in the battleground, do not create differences among the Muslims, help one another in goodness and piety. You should be fearful of Allah in every matter, because Allah gives hard torment. May, God protect you."

After that Hazrat Ali عليه السلام made his will about his killer and started to recite the Kalma.

When Hazrat Aisha رضي الله عنها heard this news, she whispered these lyrics:

"He has put his stick, and his parting is over like a passenger's eyes are calm when he returns to his home."

Ibne Abi Rafay said that he was appointed by Hazrat Ali عليه السلام as the treasury officer of the public exchequer. Once Hazrat Ali عليه السلام came to home and saw that his daughter was wearing a pearl from the public treasury. Hazrat Ali عليه السلام recognized that pearl and said, "It is of public treasury, where from you got it? Swear upon God, it is my duty to cut your hand off." "When I (Ibne Abi Rafay) heard about Hazrat Ali's عليه السلام decision, I told him after swearing that I gave her that pearl. How could she get that pearl, then Hazrat Ali عليه السلام stopped himself from punishing his daughter," told Ibne Abi Rafay.

Yazeed bin Adi said that he saw Hazrat Ali عليه السلام going to the tribe of Hamdaan. He saw that two groups were quarreling with each other. Hazrat Ali عليه السلام went there and separated them and went away. After

going some steps he heard a voice, "some one help, some one help." Hazrat Ali عليه السلام moved toward that voice saying this, "Your helper has come." That man was holding another man. Hazrat Ali عليه السلام asked about the problem. That man who called for help told that he sold his cloth for nine dirhams on condition of getting new dirhams, not old and useless ones, but he gave me old dirhams. "I came here to change this money, but he refused and when I insisted he slapped me." Hazrat Ali عليه السلام asked to the man who slapped to change his dirhams. The other man said to bring some witness who saw him slapping the first man. The victim brought an eye-witness. After listening to the witness, Hazrat Ali عليه السلام asked the victim to take his revenge. On listening to that the victim said that he forgave the culprit. Hazrat Ali عليه السلام said that he wanted to give him his full right. Then Hazrat Ali عليه السلام flogged the culprit nine times, and said that this punishment is from your governor.

After Hazrat Ali's عليه السلام martyrdom, Hazrat Imam Hussain عليه السلام addressed the people, "You have killed a man at night in which Quran was revealed; in which Hazrat Christ was ascended to the heaven;

in which the companion of Hazrat Moses, Youshe Ibne Noon was martyred; Swear upon God, those who passed away will not surpass him, nor those who will come later; Swear upon God, Holy Prophet ﷺ used to send him with troops of Islam on expeditions; and Gabriel and Michael used to be with him on his right and left sides; Swear upon God neither he left gold nor silver as inheritance; he left only eight hundred dirham for his personal servant.

SAYING OF HAZRAT ALI رضي الله عنه

- ☆ Meeting others with smile is first goodness.
 - ☆ Thanking to Allah on his blessings means getting blessings, ingratitude is trouble.
 - ☆ Respect is the best courtesy, and charity is the highest worship.
 - ☆ Death is forgetful companion.
 - ☆ Troubles are hidden in every moment in this world.
 - ☆ Intelligent rises himself by bowing down, and fool get disrespect by showing off.
 - ☆ Friendship is a relationship which we build ourselves.
 - ☆ Feeling shame on sin finishes it, and feeling proud on goodness spoils it.
 - ☆ Desires kill human and bad habit is a powerful enemy.
 - ☆ Intelligent is always gloomy and in mindful.
 - ☆ Telling kindness with charity is meanness.
 - ☆ He is intelligent who holds his tongue.
 - ☆ Magnanimity is the best revenge.
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- ☆ One is poor if one has no friend.
 - ☆ Poverty is better than that richness which engages you in sins.
 - ☆ Experiments never end, but one should learn and move forward.
 - ☆ Worrying in trouble is biggest trouble.
 - ☆ Haste in mercy is sign of goodness, and haste in revenge is meanness.
 - ☆ When intelligent keeps quiet, he reflects on God's nature, and when he sees up, he learns lesson.
 - ☆ Impatience gives nothing but spoils rewards.
 - ☆ Greed does not increase earning, but decreases respect.
 - ☆ Man lives in what he likes.
 - ☆ Bad never thinks well about anyone because he feels everyone like himself.
 - ☆ Knowledge is better than money, because it protects you and you protect money.
 - ☆ Give charity to make your good deeds weighty.
 - ☆ Stopping from bad deeds is another kind of patience.
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- ☆ Expeditious often feels shame on his own deeds.
 - ☆ He who forgets God, God forgets him.
 - ☆ Scholars are poor and helpless because ignorant and illiterates are in majority and they do not respect scholars.
 - ☆ He who makes himself helpless for nothing, he remains dependent.
 - ☆ He who is very greedy, have less faith in God.
 - ☆ Opinion of someone is according to his or her own experience.
 - ☆ You are owner of your words until you utter them.
 - ☆ Those who are more educated than you learn from them and those who know nothing teach them your knowledge.
 - ☆ It is surprising that a man does not own death, but have great expectations.
 - ☆ A miser spends his life like a bagger in the world, but will give accounts of in the Life Hereafter.
 - ☆ Wishing neighbour bad and doing bad with righteous is extreme of hardness.
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- ☆ If you are kind to someone, hide it from others.
 - ☆ He, who gives rights to the people, will honor God's rights.
 - ☆ Sometimes suddenly everything ends well, and sometime we are unsuccessful.
 - ☆ Extreme of modesty is that one feels shy from himself.
 - ☆ He, who himself goes on wrong track; no one can bring him on the right track.
 - ☆ He, who does against right, God does against him.
 - ☆ He, who is not changed with good behaviour, will be changed with bad behaviour.
 - ☆ He, who likes his every work, he reduces his intelligence.
 - ☆ He, who has little hope, his acts are right.
 - ☆ He, who replies at once, does not give proper answer.
 - ☆ He who avoid experiments, does not think about its result.
 - ☆ He, who feels shy in talks, he feels shy in his deeds.
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- ☆ He, who does not keep his secrets, cannot keep others'.
 - ☆ He, who does not give value to himself, others will also do the same.
 - ☆ He, who cannot correct himself, how can he correct others.
 - ☆ He, who does not thank on someone's kindness, will not receive it again.
 - ☆ Doing good to people is equal to thanking God.
 - ☆ He, who is free from sins, is brave and kind, and He who is faulty is coward.
 - ☆ Things you do not want to do in front of the people, better not to do in privacy too.
 - ☆ He, who has knowledge more than his capability, creates trouble for himself.
 - ☆ He, who is poor better than that rich who break his relationship with poor.
 - ☆ Do not believe in someone's piety until you know him well.
 - ☆ Do not degrade someone until you talk with him.
 - ☆ If you do not find a competent to make friend, do not make any incompetent person
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your friend.

- ☆ Do not take pleasure in others loss, what will happen to you tomorrow, do you know?
 - ☆ Death is prime truth, and hope is a prime lie.
 - ☆ It is very rare that hasty does not get loss, and patience is not succeeded.
 - ☆ Talks reveal man's mind, and goodness with action.
 - ☆ Ask refuge of God from wealth's misuse, it is a long drunkenness and one awake after a long time.
 - ☆ Avoid sitting with bad people, bad mixes with bad soon.
 - ☆ Do not talk before time, otherwise it creates many troubles.
 - ☆ He, who praises you no matter you deserve that, consider him your enemy.
 - ☆ He, who insulted you no doubt he gave you benefit if you have knowledge.
 - ☆ One should be ahead in doing good, and in the end in doing bad.
 - ☆ It is better to migrate to other place if you are helpless in your country.
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- ☆ Friendship with God is wellbeing of the Life Hereafter, and friendship with people is to live here well.
 - ☆ Gentleness is that when you are able to avenge, but you do not that.
 - ☆ The best way of gratefulness is to share with others what God has bestowed to you.
 - ☆ Doing bad deliberately is unpardonable.
 - ☆ One should thank to one's benefactor otherwise they will not take interest in kind acts.
 - ☆ Sometime swords' strikes give no result, and sometime dreams come true.
 - ☆ Do not be cheated by friend, and be defeated by enemy.
 - ☆ Do not trust futile hopes, it is all foolishness.
 - ☆ Brevity is better and a sign of your scholarship and learning.
 - ☆ The best among people is that person who does not come in rage.
 - ☆ In world truth and trust are less and lie and dishonesty is everywhere.
 - ☆ Intelligent speaks less and his words prove true afterward.
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- ☆ When you are afraid of God, go to in his protection, and when you are afraid of people, get away from them.
 - ☆ When you are unable to give something in return to act of kindness, then say thanks.
 - ☆ When you cannot give something to the weak, show him compassion.
 - ☆ He, who does not thank people, does not thank God.
 - ☆ Beauty is God's best gift.
 - ☆ Better to become hopeless, than to be insulted by demanding that thing.
 - ☆ Better words do not hurt others.
 - ☆ Talk to someone according to his or her skills.
 - ☆ Wealth of mean people is a problem for others.
 - ☆ Some people said to Hazrat Ali that they are ten people but have just one question and that is what is better, knowledge or money. Please answer us in ten different ways
 - ☆ Knowledge is better because it protects you and you protect money.
 - ☆ Knowledge is better because money was
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loved by the Pharaoh and Hamaan.

- ☆ Knowledge improves with spending while money decreases.
 - ☆ Wealth gets spoil by keeping for a long period of time, but knowledge improves gradually.
 - ☆ One can steal money, but not knowledge.
 - ☆ Knowledge enlightens heart, while money makes it dark.
 - ☆ Knowledge is better because the wealthy Pharaoh claimed himself god, while the Holy Prophet ﷺ, who had divine knowledge said, "I am a creature of God, and I worship God alone."
 - ☆ Knowledge is better because it makes people admirable, while money makes enemy.
 - ☆ Knowledge is better because on the Day of Judgment one have to give account of money, but not of knowledge.
 - ☆ One man asked Hazrat Ali, "If a man is locked in a house, and all doors are closed, then from where his food will come?" Hazrat Ali replied, "From where his death will come."
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- ☆ Once a non-Muslim at the time of Asr prayer asked him, "Which animals lay eggs and which give birth their offspring?" Actually he wanted to kill the time of the prayer, so that Hazrat Ali get late by responding in details. Hazrat Ali replied that those animals who have ears within lay eggs and those who have ears outside give birth of their children.

 - ☆ Sign of faith is that you speak truth no matter you get loss although you can get benefit by telling lie.
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